The Bible, moreover, was only incidentally interested in dynastic history. The People is central throughout: and the modern type of history which centres its attention upon the ordinary man, neglecting the Kings on the one side and the Captains on the other, found its prototype in Biblical narrative. It was not until after a lapse of many centuries that an audacious pioneer of our own day was able to revert more closely to the Biblical conception, attempting a universal history which should trace the record, not of a few centuries or groups only, but of the whole evolution of mankind.

§v

The outcome of what has been stated above may be summed up very briefly. The Jewish people is largely a product of the Bible, exerted however under the influence of some thirty-five centuries of history, seldom uneventful and frequently tragic. In the peoples of the western world, the Biblical influence has not been quite so direct or so protracted. Yet, for a period varying between ten and twenty centuries, it has been an integral part of their background, modifying their religion, their thought, their conceptions—to some extent, even their politics and their language. Deprive modern Europe and America of the Hebraic heritage, and the result would be barely recognisable. It would be a different, and it would be a poorer, thing. In Woodrow Wilson's

expressive words, "if we could but have the eyes to see the subtle elements of thought which constitute the gross substance of our present habit, both as regards the sphere of private life, and as regards the action of the state, we should easily discover how very much besides religion we owe to the Jew".